

# WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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## To the God of Capitalism.

We tell too much, enjoy so little  
From all thy past of fire and gore;  
Our icy faith, in Thee grown brittle,  
Breaks 'neath our steps, our dreaming's o'er.

Thy love and hate we fear, and find  
Thy swift bolts at us are hurled;  
No mercy enters thy grim mind  
For all thy broken-hearted world.

Deaf to the sob of human sorrow,  
Blind to the wrong of human strife,  
Thou toldest grimly, night and morrow,  
On Thy great Mystery of Life.

For Thy delight is it to dare,  
Must there be slaves and those who own?  
Can thy great purpose not be won  
Except by misery alone?

## The Passing Show.

Capitalism is a system of exploitation.

Under capitalism the workers produce great quantities of wealth. Of this they get just enough to live on and no more.

The master class take all over and above what labor needs to live on.

The amount of wealth which the master class take is so vast that they cannot consume it no matter how extravagant their expenditure is.

They amuse themselves in building palaces and yachts, in keeping racing studs, automobiles, summer and winter residences; in giving banquets, balls, and theatre parties; yet they can only waste a portion of the wealth which the working-class produce for them.

What do they do with the balance? It is utilized in building armaments and in adding to the machinery of production. The armaments are used to keep the working-class divided against itself, while the machinery is used to exploit and enslave them.

The capitalist plan of building armaments cannot continue. It leads to bankruptcy and the breakdown of the system. Unlimited machine production is also impossible, for in time foreign markets must be glutted with unsaleable products.

When the capitalist system gets into full working order; when it has finished building railroads, factories, and other machinery of production; when there are no more foreign markets to conquer and supply, when the surplus products of labor are no longer saleable and profitable, the system will break down. The working-class will refuse to use the armaments and the machinery of production against themselves. Capitalist control will be thrown off, and the workers will attain supremacy.

The average worker does not see this, and at present he is still discussing the problems which perplexed our forefathers in the stone age. Fretrade, Protection, militarist boogys, citizen armies and navies, and other nostrums, engage and engross the attention of Trades Hall councillors, while the upas tree of capitalism spreads its deadly shade over and around them.

Let those workers who propose to deal with the rise in prices and the increasing cost of living by adopting Fretrade read what Marx said of Fretrade in 1848. In a speech delivered before the Democratic Association of Brussels, on January 9, 1848, he said:

"But generally speaking, Fretrade is destructive. It breaks up old nationalities and carries the antagonism between proletariat and bourgeoisie to the uttermost point. In a word, the system of commercial freedom hastens the social revolution. In this revolutionary sense alone, gentlemen, I am in favour of Fretrade."

What little the world has seen of Fretrade fully bears out what Marx foretold it would do. It has weakened national prejudices, widened the class struggle into international proportions, accentuated it, and brought the social revolution nearer.

The Trades Hall craft unionists, then, in advocating Fretrade, are, without knowing

it, heading straight for the social revolution. The effects of Fretrade will not be what they think they will be or what they hope for cheaper necessities of life. The workers in Fretrade countries are suffering in the same way and from the same evils that the workers in Australia and New Zealand are.

Kautsky, in his "Road to Power" says: "When Marx and Engels wrote the Communist Manifesto they saw before them only Western Europe as the battlefield of the proletarian revolution. To-day it has become the whole world. To-day the battles in the struggle of the laboring and exploited class for freedom will be fought, not alone upon the banks of the Spree and the Seine, but on the Hudson and the Mississippi, on the Nile and the Dardanelles, on the Ganges and the Hoangho."

The battles will be fought everywhere, and the workers on the Parramatta and the Yarra must take part. They cannot remain neutrals. He that is not with us is against us in the class struggle.

The workers should hence carefully prepare for battle by studying Capitalist tactics and Socialist economics. Only in this way can they hasten victory. The "International Socialist" will help them all it can by exposing the enemy by reconitering his men positions, and by taking the place of danger itself.

The expansion of capitalism means the division of mankind, irrespective of race, creed, color, or sex, into two classes, the capitalist and the working class.

The Capitalist system means a world-wide slavery, followed by a world-wide revolt, and a universal victory for the working-class. This is inevitable from the very magnitude of the issues—the extinction or survival of the race.

Today capitalism is reaching its zenith in Europe and America. It is developing rapidly in other parts of the world. In Australia, New Zealand, Canada, South Africa, and South America it is expanding by leaps and bounds. In China and Japan it has taken root, and is being watered by the blood of martyrdom and revolution.

Trans-continental lines are being projected across Australia, Canada, and the Asiatic countries. The Panama Canal is being dug. Peru is throwing lines across the Andes, South Africa is pushing a line towards Carro, Persia, Turkey, China, India, and Japan, are adopting the capitalist mode of produc-

tion and exploitation. Burma is penetrated, so is Tibet; and even the North and South Polar regions are being explored.

Why, then, should the workers waste time on Fretrade, militarism, white Australia, and other nostrums, while the vital issue of International Socialism versus Capitalism confronts them.

The surplus values stolen from America and European workers is being used to industrialise the countries of the world. When Asia, Africa, and all other countries are industrialised, where can the Capitalists turn for markets for the enormous amount of surplus products produced by labor? How can the Capitalist get rid of the products which he intends to steal from the workers of the new countries he is developing? That is the capitalists' problem. That is the problem which capitalism cannot solve. That is the problem which Socialism will solve.

When Capitalism has conquered the globe, it can do no more. It will then he ripe for reaping. It has sown the wind and it will reap the whirlwind. It will break down from old age, from senile decay, and from inability to go further. Then labor, from a giant refreshed by slumber, will awake to a knowledge of its power and take over the machinery of production to use it for all to its uttermost.

The International Bible Students' Conference, in America, decided by majority vote that the hell of the Scriptures—the everlasting lake of brimstone, sulphur, and fire—does not exist.

The fires of the fabled hell of the Capitalist religion are rapidly cooling. They will soon be frozen over and cease to be seriously regarded. But the real hell of capitalist production will remain. As the imaginary hell recedes from men's minds the real hell will loom larger until the capitalists can no longer hide it.

If the hell of the Scriptures does not exist, what of its heaven? The International Bible Students should have voted it out while they were about it. The capitalists are in a heaven in this world while telling their dupes that they are to enjoy heavenly bliss after death. They cannot hide their joy much longer. Every display of their wealth, every evidence of their bliss, gives the lie to their belief in the fate of Dives and Lazarus.

Every time a human being is killed on the N.S.W. tramways, Sydney "Sun" animadvert on what it calls "The Red Bull" and

pretends to be shocked at the awful sacrifice of life. The same paper has nothing but praise for the juggernaut of capitalism which maims, crushes, starves, and kills tens of thousands of workers each year.

Speaking at the Trades Union Congress now sitting in Newport, Mr. J. Havelock Wilson, general secretary of the National Seamen's Union, said that after the inquiries he had made during his recent visit to Australia he was strongly of opinion that compulsory arbitration should be adopted in Britain.

It is curious to see what satisfies some "labor leaders," and what forms the basis of their strong opinions in favor of political measures. The Arbitration Act recently passed by N.S.W. Labor Government decrees that a striker may be fined up to £50. He cannot refuse to pay and go to gaol. Instead of giving the striker an alternative of a sentence to imprisonment, the Government can seize his weekly wages where he works until the whole amount of the fine and costs has been paid. The Strikers Union can be made to pay £20 of every fine inflicted, unless it can be proved that the Union orders the strikers to go to work—and scab. If a Union aids other Unionists who strike, it is liable to a fine of £1000. All a Union's funds may be seized to pay fines. Its books may be seized, and its benefit, death, and funeral funds may be levied upon to pay fines and costs. If an individual speaks in favour of men on strike, or advocates a strike, or gives money to strike funds, he or she may be gaol for six months with hard labor. If Wilson favors this sort of compulsory arbitration, his friendship for Unionists is, to say the least, somewhat doubtful.

N.S.W. Labor Party seems to be copying American methods, when it allows Neilson, M.L.A., a big fat screw on top of his parliamentary salary, while he goes junketing to America.

Is not "Laborism" the same everywhere? Says the "International Socialist Review," (Chicago), the "fighting magazine of the working class," "the chief enemy of the Socialist party of San Francisco is the labor fakirs political party." The first batch of leaders and office-holders of this party, it will be remembered, were sent to jail for "goatling." "Laborism" has to be fought everywhere!

The respectability of to-day is the respectability of poverty. There is nothing so respectable as being well-off. The law confirms this; everything is on the side of the rich; justice is too expensive a thing for the poor man. Offences against the person hardly count for so much as those against property. You may beat your wife within an inch of her life and only get three months; but if you steal a rabbit, you may be sent for years. So again gambling by thousands on Change is respectable enough, but pitch-and-toss for half-pence in the streets is low, and must be dealt with by the police; while it is a mere commonplace to say that the high class swindler is "respected" in society from which a more honest but patch-coated brother would infallibly be rejected. —Edward Carpenter.

A craft union not recognising the necessity of an Industrial Union and not being able to discover the class struggle, is about as wise as a bunch of Indians that once went up against a lot of galling guns with bows and arrows. —Industrial Worker.

On the other hand all labour is, speaking physiologically, an expenditure of human labour-power, and in its character of identical abstract human labour, it creates and forms the value of commodities. On the other hand, all labour is the expenditure of human labour-power in a special form and with a definite aim, and in this its character of concrete useful labour, it produces use-values.—Karl Marx.

Without industrial action the Socialist Party would be but a somewhat uninteresting symptom of trade union and petit bourgeoisie discontent. With industrial action it, of necessity, becomes transformed into a fighting and revolutionary political organisation. Thus the future, even the political future, is really dependent upon active, intelligent and revolutionary industrial organisation. —Austin Lewis.



The Boy Conscript To-day and in the Future.



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The present is a phase only of a great transition process from what was, through what is, to what will be.—SPARGO.

### Capitalism and Marriage.

A violent press campaign is proceeding in Brussels in favour of reform of the lunacy laws. The agitation has arisen over the abduction and subsequent immurement in a Brussels asylum, of a wealthy Dutch orphan—the Baroness Vau Borem. The sole ground upon which the Baroness was pronounced insane was because she proposed to marry her coachman. The lady describes herself as a victim of the greed of her relatives, and adds that her coachman is in every way worthy of her. She is instituting a prosecution against the police for confining at her arrest and detention.

The incident invites reflection. The aristocracy of every country marries within its own caste. To do otherwise is to lose caste, to fall into disrepute and disgrace. Social ostracism invariably falls to the lot of any member of the blue-blooded caste who marries for love. He or she is never forgiven. Each member of the clan, gens, or tribe, must marry only some other member of the sacred order. Titles and wealth must marry titles and wealth, or woe is the result. In fiction, marriage for love with those beneath is all very well, but in actual life the lover must be careful to love only within the caste. To do otherwise is to court ruin and fall to the level of the housemaid and the gardener, for only the housemaid and the gardener are silly enough to believe that those above—so far above—they can ever love and marry beneath.

Knowing the pains and penalties which fall to those who marry beneath them for love, the aristocratic and wealthy class has come to believe that anyone who braves disaster by following the promptings of love, when they lead to the marriage of wealth and poverty, must be insane. And as this class controls the police and the lunatic asylums, it is easy for it to secure the arrest and detention of a person who persists in marrying her coachman, and who insults the class to which she belongs by contending that her man is in every way worthy of her. This is saying in effect that in her opinion her coachman is a better man for her than any of the wealthy gentlemen of her own set, an insult and a slight put upon the old order of nobility, only to be wiped out by a charge of lunacy.

The above, read in conjunction with an utterance by Sir James Crichton-Brown, when presiding at the Sanitary Inspectors' Congress, at Sheffield, on September 4, brings into sharp contrast custom and science. Sir James said: "that love marriages were more likely to improve the health of future generations than conventional alliances. He lamented the fact that rank, social influence, and the cash nexus were dominant marriage factors. He advocated the segregation of criminal, feeble minded, and physically unfit children, and the lifelong seclusion for the worst habitual criminals without punitive imprisonment.

To improve the health of future generations this man of science is advocating the very thing—love marriages—which the aristocracy believes to be insanity. In lamenting that "rank, social influence, and the cash nexus" are "dominant marriage factors" he is kicking capitalism in a place where it is very easily shocked—in its marriage relationships. He will be told that he is advocating "free love" rather than sound business-like marriage. He will be charged with attempting to "destroy the home," abolish the "marriage tie," and "overturn religion." And such a charge will not be without point, for if the ideas of scientific men like Sir James Crichton-Brown are carried out, capitalist marriage and capitalist rank and influence will be seriously injured.

Every movement ever launched on behalf of the oppressed has been opposed as the enemy of religion.

The profit system is regarded as a divine institution, and he who raises his voice or uses his pen against exploitation has to incur the censure of every institution that is supported and controlled by the influences of predatory wealth.

### Military Methods.

At Kalgoolie on the 17th August a number of cadets, charged with evading drill and misdemeanour, were brought before Mr. W. A. G. Walter, P.M.

Two were accused of having broken some windows in a drill-shed, and the magistrate stated he thought the best way to appeal to such lads was through their skins. The cases were accordingly adjourned till the 20th August to enable each to receive a flogging of 24 lashes. Ten other youths were fined £5 each with costs.

We receive the above press message with a certain amount of caution, not that we think the conscription scheme cannot bring the boys to the triangles or even the shambles, but because we think that surely the militarists are not yet bold enough or mad enough to introduce the cat thus early. In view of what is happening in various courts throughout the Commonwealth, we know that the military officers are brutal enough for any savagery, and that some of the magistrates before whom the boys are taken are as helpless in their hands as owls, but that there are many of the same calibre as this beast Walker we can scarcely credit. If it turns out that this outrage has been committed and that Australian boys have been flogged, or are to be flogged, the workers of the West should be up and doing something to make Walker's seat on the bench too hot for him.

### Relics of Barbarism not Wanted.

The agitation against militarism is getting steam up in New Zealand. Recently, some anti-militarists invited the Christchurch City Council to remove from the public gaze a "pom-pom" captured during the Boer War. The gun was displayed in Victoria Square, where it was fixed with bolts to a concrete bed. The Council did not take any action in the matter. During a recent night, however, the gun was removed from its position and thrown into the river. What action the City Council will next take will remain to be seen. Perhaps the aldermen will fish the relic of barbarism from its watery bed, and have it set in its original place again. If they do it will be very interesting to count how many hours it is allowed to remain there, and how many policemen it takes to keep guard over it.

### Vice-Regal Company.

On August 13, W. L. Duncan, of the N.S. Wales Clerks' Union, with others, met at the Trades Hall, Sydney, and formed a "Labor Principles Defence Committee." Mr. Duncan was appointed President, pro tem, and he explained that at the last conference of the Labor Party constitutional reform involving the abolition of the Legislative Council was elevated to a first position on the platform. They found however, that Ministers had made appointments to the Council, which would only result in further strengthening it. Further, that Labor Ministers appeared to be as fond of Vice-regal company as their predecessors. "There were many complaints that in reference to industrial matters the Government was not manifesting a due degree of earnestness, and, generally speaking, a closer adherence to the platform was desired."

Mr. Duncan is an ex-president of the Sydney Labor Council, and is president of the United Clerks' Union. He has been connected with the Labor movement for years, and has been a delegate to political and trades union congresses for some time. He should know, therefore, what he is talking about, and when he criticises the Labor Government in power it is a sign that there is something rotten in this State, and the rank and file of the Labor Party are beginning to know it. We have been criticised for saying such things, but now Duncan says much the same—and Duncan is a staunch Laborite.

"If there was a war it would be a good thing. It would clear the atmosphere. I am a believer in war." So said Dr. Fiaschi on his return from Europe last week. The doctor is a Colonel in the Army Medical Corps, and is so fond of the warrior's murderous trade that for some years past he has rushed off to every war that has been waged. In any sane community the man who could say that a "war would be a good thing," would be muzzled or at least refused the right of public expression by newspaper editors. Has war ever cleared the atmosphere? Has it not caused lasting enmity between peoples? A little later in the same interview, the medical warrior says that he observed "great progress and prosperity in all parts of the world.... The world was growing better." Yet he thinks that the world would be all the better for a war!

The theory that ideas determine progress, that, in the words of Prof. Richard Ely, "all that is significant in human history may be traced back to ideas," is only true in the sense that a half truth is true. Truly, all that is significant in human history may be traced back to ideas, but in like manner the ideas themselves can be traced back to material sources.—SPARGO.

### Play Better than Drill.

MR. ARCHIBALD'S VIEWS.

Mr. G. H. Archibald, the child psychologist, whose lectures in Adelaide have received much attention, has been severely criticised for the remarks he made on the subject of school boys and defence in an interview a week ago. He has since prepared for publication the following more detailed presentation of his case:—

Drill in Childhood and Adolescence.—I would like to make clear my position on the question of so-called national defence. The more I study the child problems the greater do I see to be the pernicious effects of drill upon the lives of children and adolescents. I have no objection to the drilling of men, of 18 years and over, for defence purposes, but men in Australia are shirking this responsibility, and throwing it upon the adolescent youth—I believe at serious cost to the growth of the highest character. Men boast of eight hours' recreation per day: why not take some of this for drill? I believe that drill tends to arrest development, and make machines of youths, while study and play develop the creative and inventive in them. I believe drill to be destructive to the higher virtues, which predominate in adolescence. The co-operative free plays of adolescence develop a cheerful and joyous disposition, and help the youth to eliminate indolence and self-indulgence; but I cannot see how drill does so.

Drill was not used by the race in its development, neither must it be by the child or the adolescent, who repeats the history of the race. The exciting struggle incident to outdoor sport accomplish for the lad what all the drill in the world will never do. Co-operative play nurtures a reverent submission to rules and laws. Plato said, "If children are trained to submit to laws in their play, the love of law enters their souls with the music accompanying their games." If my opinion as a student of psychology is worth anything allow me to say that I do not believe the discipline of drill is of any great value in real character building. If the drill sergeant is an ideal character, and those drilled by him take him as their ideal, good may be done. Drill in itself may make obeying machines, but it will never make men who obey because of the inward ethical virtue of obedience. Obedience through outside control is one thing, self-control quite another. It may be necessary to put hooligans under the drill sergeant, but sending all boys and mixing them up together under the false idea of good discipline, is vastly different, and I believe pernicious. I do not take the extreme position, as some do, that I would never fight. When I was a young man I entered the military service in Canada, and took my diploma in the military school at Halifax, passing as a non-commissioned officer. I believe that an efficient army for defence could, if necessary, be raised in Australia in 60 days. The American soldiers who won their independence were the products of the field, and of the farm. The best soldiers in the Spanish-American war were Roosevelt's Roughriders, and they were made up for the most part of men who were not the product of drill, but of athletics. The Strathcona Horse in Canada who distinguished themselves in the Boer War, were mobilised in a month, and were the product of the playing field rather than of the drillshed. I believe the same can be said of the brave fellows who went to South Africa from Australia. Whoever heard of a Tommy Atkins who developed into anything great? Drill extinguishes the original and inventive. Again, I believe that those who depend upon force will give little thought to the power of gentleness and peace. I believe the best way to bring about war is to prepare for it. The United States scarcely thought of a warship until she had a population of 40,000,000, and in those days the army in the United States was not as large as the Australian Army of to-day. Personally, I do not believe in a so-called "White Australia." Such a policy seems to me to be an absolutely selfish one, so much so that as a consequence war will of necessity come upon the Commonwealth. I believe a policy of settlement in reasonable numbers to be only fair and just. Is it fair to our fellow-Imperialists of India? Something must be done for them. They form a part of our great Empire, and are our brothers. I believe the land belongs to God, who means it to be used when needed. If not needed by one man, then by another, even though that man be of different colour from our own. "God hath made of one blood all nations of men for to dwell on all the face of the earth." Nor do I see how the nations are ever to be Christianized or civilised if we refuse to live side by side with men of another colour. From this point of view I cannot understand how Christian ministers advocating foreign missions can refuse to live with those they convert, and are willing to allow laws to be made to prohibit them from entering into their own Christian country. I know the arguments that are brought forward on the question—I have heard them many times. I believe the reason the Gospel of Peace makes so little progress is because it is preached, but not lived by the preachers of it. Again, I am protesting against the military spirit

being introduced into the schools. The schools should take on the atmosphere of the home, not of the army. It should be, as Froebel said, "A child garden," a free republic of childhood. Once the spirit of militarism is introduced into the school its whole atmosphere is changed, and its highest aim obscured. Citizens of Australia must say to the military authorities, "Hands off our schools," or the result on character in years to come will be serious. In conclusion, I plead for the right of conscientious objection to military drill. It is my privilege, when I am at home, to worship each Sunday with the Society of Friends, who have strong conscientious objections to drill or war. I have met in Australia many members of the Society of Friends, who assure me that they will go to prison rather than submit to the law. I see by to-day's paper that 10,000 boys are to be prosecuted for refusing to drill. I object to such prosecution. Persuasion such as we have in England is one thing, but compulsion in these matters of conscience—quite another. I do not demand that other men shall believe as I do. They have a right to their opinions as I have to mine, but I do believe that a citizen has a right to refuse to obey the law of the land in which he lives if that law compels him to violate his conscience. There are benefits, even in disobedience."

(Reprinted from "The Register," July 8, 1912.)

### Can the Trust be Burst?

J. R. Wilson.

One of the boasts of the Labor Party, is that they stand for the placing of legislation upon the Statute Books of the Commonwealth, that will make impossible the growth of the trust. On the other hand quite a large number of well intentioned ignoramus who know as much about our social economic system as a horse knows about playing dominoes, readily accept this election bait, as being within the realm of possibility, and furiously denounce those who dare to say, that such is impossible, as enemies of Labour, freaks, etc. A glance, however, at the whole industrial world will show that the organising of trusts goes on irresistibly and automatically, laughing to scorn all anti-trust legislation and trust regulation laws. To understand why this is so, we have got to understand the basis upon which modern capitalism rests, which once thoroughly understood, dispels all confusion of thought on the matter. Very few people to-day will deny that prior to the invention of machinery the necessities of life were produced with simple tools, that skill was required, and that very little more than what could be conveniently consumed was created. With the invention of the machine it was possible to produce more rapidly, the amount of skill required was not so great, and the simple methods of production were gradually relegated to the past. With this revolution in industry brought about by the invention of the machine, the foundation stones of capitalist society were laid, and it was only a question of time, till the owners of the improved agencies of production overthrew the old landed aristocracy, and became the dominating class, in society, whose power over the lives and destiny of mankind continues to increase with the unfolding of our social system.

In the early stages of our competitive systems there were a host of employers, who gradually here and there went under, others who had secured still better machines, or were able to buy labour power at a cheaper price, triumphed because they could produce cheaper and the concentration of wealth went on apace. It is precisely this process that is making possible the trust, one industrial unit fights another, the strongest survive, and the trust is the logical outcome. Ah, but we must destroy them, then go ahead, as Upton Sinclair remarks in the Industrial Republic, have your try! Have it out with them! and see which is the stronger, two corporations which are resolved not to cut each other's throats, or you with your law, that they "shall" cut each other's throats!

Two railroad systems which know that they cannot continue to exist separately, or you who are resolved that they shall not exist together! Ah, I see, exclaims some hard-headed workman, our competitive system culminates in the trust, quite so, and the trust provides an argument in favour of Socialism. Quite so, friend, we cannot stay where we are, we are compelled to go forward, or else go back, and since there is no such thing in economic evolution as retrogression, forward we must. To quote Upton Sinclair again—When the crisis comes, there is no escaping it—it comes; when the birth pangs begin, either the child is born or the mother dies; when the throes of revolution seize a nation, either the old forms are shattered, or the life of the people is crushed. Socialism is, therefore, the next and inevitable step in human progress, the trust makes possible the marshalling, and training of the workers as a class, or their historic mission; when they shall become the owners of the world with all its wealth and machinery, and thereby usher in a real Republic which shall last, as long as the stars shine, and rivers sing.



## A Word of Warning.

BY DANDELION.

It has been said that "A word to the wise is sufficient." I am writing to the wise, and the otherwise! Let me solemnly warn you of a great and present danger which threatens you!!

For some time past there has been a "gang of persons"—I cannot call them ladies or gentlemen—who have become obsessed by the idea that the present state of society is utterly wrong; that what your day-school teachers and your Sunday-school teachers have taken pains to teach you is all wrong; that, if you are a worker who works for wages, your kind master has only employed you to extract profit from you.

That Gang of Persons are called Socialists. They are irreverent iconoclasts, breakers of idols which you have been carefully taught to worship!! "Beware of them!!!"

Those Socialists are "robbers." They not only smash your idols, but rob you of your peace of mind and blissful contentment!! "Watch them!!!" As John the Baptist said to the Roman cut throats, "Be content with your wages! No matter if your wages are low, and the cost of living is high; be content!!!"

As the Honorable John Estell says: "Beware of the Socialists!!" Beware of their abominable weekly papers, especially "The International Socialist!!" That vile publication would teach you to regard the working men and women of all nations as brothers and sisters. Fancy a Chow being regarded as a brother!! How could any respectable working man fraternise with Chinamen who have so little respect for kings and emperors as to establish a Republic. Now I put it to you as a man and brother—how can any loyal working man fraternise with republicans!! Haven't Britishers always fought and shed their worthless blood to protect their divinely-appointed kings and queens!! Have not we Britishers always fought up to our knees in socks to smash young republics!! Didn't we smash Noel Cromwell's Republic, and put Charles the Second on the throne!! Did we not try to smash the Republic of the United States of America!! Did not we also attempt to strangle the French Republic!! Of course we did!! And now the Socialists desire to establish a Socialist republic in Australia, in Africa, and, and everywhere!!

They say that people would sleep as soundly at nights without kings as with them!! Socialists have no veneration!! They have no respect for old institutions. They rail against savagery and cannibalism, which have produced the splendid physique of the noble savage by the process of exterminating the weak and unsuspecting, and securing the survival of the fittest!! Socialists denounce capitalism, which they say is commercial cannibalism. The stupid fools forget that competition is the life of trade: that it eliminates the weak and the unfit by producing consumption, and cancer, and other diseases which kill off the weak and helpless and secure the survival of the strong and self-reliant. The Socialists also denounce war!! They have the frozen effrontery to call our noblest warriors "cut-throats!!!"

The favourite text of the Socialist Gang is "Thou shalt not kill!!" It is true that that was one of the ten Commandments, which were written on the stone that Moses received on Mount Sinai; but these mild, milk and water Socialists forget, or perhaps never knew, that Moses himself killed an Egyptian who was ill-treating a Jew in Egypt; and that Moses also ordered the Jews to kill one another when Aaron set up the golden calf to worship it!! It is certainly wrong to kill one's enemy for our own pleasure and profit. That is "murder!!" But to kill for the pleasure and profit of our kind masters and rulers has always been regarded as quite right and proper. Where would the great ancient Empires of Egypt, Babylon, Greece, and Rome have been if there had been no patriotic soldiers ready and willing to kill all those who objected against the building of those ancient empires!! And where would "our" great and glorious empire be to-day if our rulers, to obey the divine commandment, "Thou shalt not kill!!" Why, even our most holy and reverend divines, from the great angelic archbishop of Canterbury, down to the humblest local preacher, almost without exception, uphold the violation of that old, out-of-date commandment, and advocate war for the extension of empire and the glory of the dear old flag!!

Shun the Socialists as you would a skunk!! They speak of our noble flag as a "rag." They deride and denounce the Church because it defends wage-slavery, monarchy, and war. They say in very forcible words that modern parliaments are simply tools used by the capitalists to facilitate their robbery of the poor. They pour ridicule upon our great and powerful press, which now does the thinking for the poor and oppressed. They revile our invulnerable navy, and describe our marvellous men-of-war as murder-ships!! Fancy calling Nelson's "Victory" a murder ship!! Imagine the impudence of a Socialist who would attempt to detract from the immor-

tal fame of Lord Clive by describing him as a murderer!! As you know, killing is only murder when it is not done in the interest of the ruling few. Cain would not be universally execrated if he had worn a soldier's uniform when he killed his brother; and Abel had been a worker on strike.

It is not only I who warn you of the danger to Church and State, and King, and Flag in the teachings of Socialism. Even the very forces and spirit of Nature seem to revolt against the advance of the pernicious doctrines of Karl Marx and Co. Will any right thinking man believe that it was a mere coincidence that the introduction of Socialistic literature, the establishment of Socialist papers, the formation of the Socialistic "Industrial Workers of the World" Union, was followed by the volcanic convulsion which destroyed San Francisco!! Was it a mere chance that the introduction of diabolical socialistic literature, and the formation of Socialist Leagues was followed by colliery explosions and a disastrous flood?

Can the discerning eye of the level headed working man not perceive a plain connection between the marvellous growth of socialism in Germany and the loss of the ill-fated Titanic!! Of course it can!!

Beware of those signs and warnings!! Wherever the poisonous principles of Socialism are accepted by the workers there will be earthquakes and fires, floods and volcanic eruptions!!

Therefore, Beware!!

If you value your religion, your freedom to do as your boss commands you: your hard and laborious life; your country (for which you pay your patriotic landlord rent; and your glorious flag that's braved a thousand years the battle and the breeze—no, the battle and the breeze; if you value your king, your noble princes, princesses, lords, dukes, earls, counts, nobles, and all the heterogeneous crowd that live on your unpaid labor, beware of Socialism!! Finally, if you value your immortal soul—Socialist books and papers, and remain what you are—an overworked, underpaid working bullock!!

### SCRIPTURE UP TO DATE.

By J.W.R.

So man created God in his own image in the image of Man created he Him, male and female created he them—Gen. 1. 27.

The papers declare the glory of the boss and their leaders sheweth his handiwork.

Page after page uttereth deceit and night after night they destroyeth knowledge—Ps. xix. 1-2.

O sing unto the boss a new song; sing unto the boss all the earth; sing unto the boss, curse his name; shew forth his exploitations from day to day. Declare his iniquity among the heathen, his plunders among all people—Psa. lxxxvi. 1-2-3.

We are the true vine and the capitalist is the husbandman. Every branch in us that beareth not profits he chaseth away, and every branch that beareth profits he purgeth it that it may bring forth more profits—John xiv. 1.

An opening chant suitable for some of our craft union meetings:

Make a joyful noise unto the boss, all ye hands.

Serve the boss with gladness, come before his presence; know ye that the boss he is God. It is he that has made us and not we ourselves. We are his people and the sheep of his pasture.

Enter into his gates with thanksgiving and into his police courts with praise. Be crawlsome unto him and bless his name; for the boss is good, his mercy is everlasting, and his truth endureth unto all generations—Psa. c.

Blessed is the man that crawleth not in the counsel of the wowers nor standeth in the way of sweaters, nor sitteth in the seat of robbers—Psa. i. 1.

### THOUGHTS.

Be a man you cannot be anything greater.

Worship a God if you wish, but let him at least be as highly developed as yourself.

The church is the mother of ignorance; the daughter of fear, and the grand-daughter of the brute.

Bread and butter is of more importance than beer and Bible. The former will satisfy your hunger, the latter will make you drunk, and it is hard to say which is the worst to get drunk on—beer or Bible. You will be an insane brute in either case.

A number of working men get together in an hotel and have a drunken spree. This is sin!

A number of sweaters and parsons get together in a big hall and have a drunken spree, the chief beverage being the blood of Jesus warmed up with eternal flames. This is a mission!! Hallelujah!!

Why have millions upon millions to toil from morning till evening just to gain a mere crust of bread? Because of the absolute lack of organisation by which such labor should produce its effect, the absolute lack of distribution, the absolute lack even of the very idea that such things are possible. Nay, even to mention such things, to say they are possible, is criminal with many. Madness could hardly go further.—Richard Jeffries.

## Immortality.

An Interview with Thomas A. Edison.

By Edward Marshall, in "New York Times."

(Continued.)

It may be that the needs presented by our changing environment will give the human race new senses now unguessed. Sometimes prodigies may point the way—forecast it—but I doubt that.

But there are queer things—things not to be in any measure understood at present, or to be explained by application of known laws. I have had one actual experience with such a case—one only, but that one was remarkable. A man one day came, like the Wandering Jew, here to my laboratory. He did not tell me who he was or where he came from, he made no explanation whatsoever except:

I have come to show you something wonderful. I am going to astound you.

I did not know but the man might possibly be dangerous, although he did not look so, and I called a man in from another room. The visitor then told this man to write some names upon a slip of paper.

He had him write the names in such a manner that he could not possibly by any trick see what he wrote by means of ordinary vision, and he did not touch the piece of paper. But he put his hand upon the man and read off the names correctly, as if they had been held before his eyes.

Mind you, the man had written the names on the paper secretly, had folded the paper tightly, and, every minute afterward, had kept it tightly clasped in his closed fist. The thing astonished me; but I decided that it must be a mere trick, so I said:

May I try that?

Certainly, said he.

I then arranged things so that I was absolutely alone with him in the room, so that I was certain there was no trickery. It was my own room in my own building. I knew all about it. I was well aware that strange things can be done through hypnosis, and, to guard against his exercising any influence of that sort on me, and thus duping me, I kept a problem in my mind, and kept my mind working on it. Then I asked him if I might ask him a few questions, and again he answered, Certainly. Write them.

I was at that time experimenting with my storage battery, and was in doubt about it. I did not feel quite sure that I was on exactly the right track.

Is there anything better for a storage battery than nickel-hydroxide? I wrote upon a paper secretly.

No, he answered, without opening the paper, there is nothing better, and immediately went away.

I have never heard of him or seen him since. He had seemed to wait until I had asked that question and he answered it, and then, satisfied, departed. It seemed almost as if he had come there for the purpose of an wiring that question and setting my mind at ease.

It was quite right. There is, I now am certain, nothing better for a storage battery than nickel-hydroxide.

That man did do this strange thing. That is one reason why I say that we may develop a new sense or more than one new sense, in the course of time, but it will be material.

The earth, the air, the sea, and, above all, space, contain all sorts of things of which we now know absolutely nothing. There is a fascinating realm of speculation there, and speculation, sometimes, is a dangerous thing. It has led some honest folks astray, and will lead other honest folks astray.

But careful, exact, scientific investigation will reveal new things, and accident will reveal others. Great forces, material forces, undoubtedly exist, under our very noses, of which we know at present absolutely nothing.

An example of one which was revealed to us after many years of lying plain enough, but quite unknown, beneath our very noses, is the X-ray. That thing was uncanny—that X-ray.

And the Hertzian waves; there was another. As we sit here in this room there may be fifty wireless messages passing through it, known to the man who sends them, known to the man who receives them, but utterly unknown to me. How many other things may also be occurring here of which we are quite ignorant!

We must develop the senses before we can get more out of life. That man may do this; is not in the least incredible. New conditions will bring new necessities, new necessities bring new discoveries, both through concentrated effort and what may be called accident—that is, that sort of accident which comes when men put themselves in the way of it.

The X-ray and the ray of radium were discovered through this sort of accident. Neon, crypton, xenon—all these were discovered accidentally to all practical intents and purposes.

Chemical analyses were being made of certain substances, and they did not check up. This showed that something was existent which had not been recognised as being there, and investigation was thus stimulated. It resulted in the discovery of these elements. But they were all results of organised investigation. In other words, if we

don't go fishing we won't catch any fish. A lot of us are fishing nowadays.

The psychic forces! The supernatural! Merely words for perfectly natural things which as yet we do not understand."

"Will all the phenomena which men call 'psychic' now be eventually explained and understood as manifestations of natural laws?"

"If it is ever explained, undoubtedly. I have read 'Roentgen' through thirty-six inches of solid wood. That would probably have been considered supernatural, 'supernormal,' at one time. But now the scientist is prepared to find anything along purely natural or normal lines.

It would be hard to really astonish us. We are learning how to do all sorts of things to make it comfortable; we shall keep on learning.

I believe, for instance, that the time will come when a man with a bad kidney, if he has good money, will be able to go into the open market and purchase a good kidney of someone else who has a good one, but who needs the money more than he needs the kidney, and have it inserted in the place of his imperfect one. We shall, I think, be able to repair the body much more cleverly than we do now, and more effectively, even to the extent of replacing ill or worn-out parts of it with good ones, as we do broken or worn-out parts of an inanimate machine."

"Shall we, in the course of time, discover life's actual source?"

"Oh, I don't know. Those things are pretty small. Too small to find, perhaps. The world, you know, and universe, are full of the infinitely small as well as the infinitely great. We are, as I said, early in this talk, all aggregates. To get us down to the ultimate division—to trace life down to its ultimate source—well, I don't know—

I'll tell you what is very wonderful and very modern. It is the ultra-microscope. The ultra-microscope is getting to be a great thing. We can't tell what it will reveal.

Light, striking on an object of a certain size, vibrates at the rate of four-hundred-million-million times a second as it goes into colour above the violet. That is too fast for the human eye, and, hitherto, the things which might have been revealed by this extraordinary light have been concealed from us, because our eyes could not make use of such incredibly fast vibrations. But the ultra-microscope permits us to actually see the things revealed by the ultra-violet rays

things which, until this instrument was invented, were as invisible to us as things existent where there is no light at all.

The microscope makes four photographs—makes four simultaneous photographs from four different angles. In these photographs we indirectly see the things which we cannot see directly.

Among the revelations of the photographs, so far, have been the Brownian movements, and by means of them it is hoped that, eventually, we may be actually enabled to see the inner structure of matter. Thus, through the use of three-thousand-million-million light waves per second, we hope to learn the facts about the molecule. Strange business, isn't it? But when we know the inner facts about the molecule. We shall never be able to actually see them, directly, with the human eye, probably, but we shall be able to see those four photographs, and from them, perhaps—

"You have demolished much of the old, suggested much that is new," I ventured. "Shall we ever really solve the problems of our What and Why?"

"I'll be darned if I know," he replied.

## The Origin of Life.

The Congress of the British Association opened its proceedings at Dundee on Sept. 1. Professor Schaefer, of Edinburgh University, delivered his presidential address on "The Origin of Life." He said: "Setting aside as devoid of scientific foundation, supernatural intervention in the first production of life, we are compelled to believe that it owed its origin to evolution."

This statement will arouse world-wide interest and controversy. Churchmen who live upon the belief in "supernatural intervention" are sure to be roused to fury. It is some time since the British Association has said anything as tantalising to the upholders of the religion of Capitalism—perhaps not since the celebrated addresses of Professors Tyndall and Huxley—and we may be sure that the Church will resent this last reference to its fundamental principle of theism. Wealth and influence will be behind Churchmen in their efforts to rebut the attack upon divine intervention. If the origin of life is the result of evolution, its perpetuation and development is so also, and all the cant about contentment and submission to the will of God goes by the board. Take "supernatural intervention" out of the affairs of mankind and the victims of exploitation under capitalism must ask how exploitation came about and why it continues to exist. The British Association, in attacking the problem of the origin of life, and denying special creation, are undermining the religion of Capitalism and making for the social revolution.



## Melbourne Notes.

J. R. Wilson.

On July 13th members of the Legislative Council of Victoria, had before them a Bill to amend the Supreme Court Act of 1890. The Bill, which was brought in by the Hon. J. Drysdale Brown, provides for the licensing and control of Theatres, Public Halls, and places used for Public Entertainments or Public Meetings, and is similar in every respect to the Theatres and Halls Act of the N.S. Wales Labour Party. Moreover, just as the iniquitous piece of legislation passed by the Labour Party of the State referred to was aimed directly at the Socialists, so this prospective piece of legislation is also directed against Victorian Socialists, with a view to silencing the few voices of revolt. The following ought to be sufficient in itself to condemn the whole measure—

Clause 6. The Minister may refuse a licence if it appears to him that the building is not suitable for holding public entertainments or public meetings therein; or that the Board of Public Health have not approved of such building; or that for any other reason the issue of a licence is inexpedient.

The above clause not merely indicates the class nature of the Bill, but vests an individual with power to refuse a licence for any reason he may think fit, thus placing the right of public assembly for other than religious purposes, entirely in the hands of an individual, and thus making the granting of a licence dependant on the class, or religious prejudices of the individual in authority.

Clause 11. If a public entertainment or public meeting is held in a theatre or public hall licensed under this Act on any Sunday, Christmas Day, or Good Friday, the person so holding such entertainment or meeting and the owner or lessee of the hall, shall be liable to a penalty not exceeding One hundred pounds: Provided that this section shall not apply to the use, with the previous approval of the Minister, to a theatre or public hall

(a) for religious services only on any such day if no charge is made for admission; or

(b) for Sacred Concerts on Christmas Day or Good Friday.

This Clause, if not identical word for word with a clause in the Theatres and Public Halls Act placed upon the Statute Book of New South Wales, by the strike breaking and strikes failing Labour Party, is at least in substance identical, and is undoubtedly framed with a view to rendering the securing of a Hall for lecture purposes liable. Clearly, as far as Labour Party is concerned, it is a matter of heads I win, tails you lose, from a master class viewpoint.

In the "Age" newspaper of 27th August will be found an advertisement on behalf of the Woods-Little Stone Dressers Ltd., whose offices are 34 Queen Street, Melbourne. The advertisement announces new issue of shares, prospectus of company, and capabilities and capacity of the stone-dressing machine. The latest labour-saving device ought to arouse the interest of all workers connected with the building trade industry, inasmuch as it goes to demonstrate that there is no branch of human activity that the machine does not invade. The testimony of experts in stone work is that the quality of the work turned out is first-class. The hardest materials, such as granite, trachite, and Stawell stone were dressed in 40 minutes with a nine-inch wheel, which is at the rate of 636 feet per working day of eight hours. With a 12-inch wheel there will be a proportionate increase in the rate of cutting. As a minimum, it may be fairly stated that at the rate indicated the machine will save the work of at least fifty men. The above ought to make all hard-headed and horny-handed sons of toil in the building trade pause and think, inasmuch as every stone-dressing machine means the displacing of 50 men, and the elimination of skill, while incidentally furnishing another argument for the One Big Union which would group all workers according to industry instead of craft.

## The Defence Bill.

As one wanders through the Parliamentary Debates on the Defence Bill, one cannot but note the eagerness of both Labour (1) and Liberal (1) members to blight the Australian Nation with the curse of militarism. At times tears are almost shed because of the hardships and fines that are inflicted upon the "poor working man" who conscientiously believes that murder, legal or otherwise, is abhorrent, and therefore refuses to have the child of his loins drilled in the art. Now and again an outburst of snivelling jingoism strikes the eye, in which, "British Freedom (!), Motherland, hearths, and homes, grand institutions, liberties, and property" are so intermingled that one pictures Parliament as something between a theatre and a madhouse. As you turn aside all this frothy sentiment and left-handed sympathy, beneath the silken glove you see the "mailed

fist" that is ever ready to beat you into subjugation. Detention in fortresses and gaols is freely whispered. Conscientious scruples are battered down as being inferior to the legislative Hotch-Potch framed by a party of office-hunting gasbags pandering to the Capitalistic class. Militarism is a curse! and the growing intelligence of the Australian States is being sacrificed. Instead of the splendid young brain expanding, what will happen! Domineered over by a loud-mouthed military jopinjay, it is only a matter of time that the young mind becomes atrophied. They cannot think for themselves, they must do as they are ordered, whether right or wrong—silent and submissive. The hyena-like cries of a few scare-mongers about war is too thin. It is nothing but a deep-laid scheme to check the onward march of Socialistic Organisation, the exploiters nightmare. The war that we will be called on to fight will not be for the honour and glory of "Glorious Empire" (!), but for a crust, and the freedom that is being filched from us. It is raging in England now. What "grand institutions" have we! (the toilers). Perhaps it is the gaols or asylums. If we try to dislodge the sweating parasites from our shoulders, our "Parties" will see that we become acquainted with the former "grand institution," and inhuman working conditions and ill nourishment will secure an introduction to the latter "grand institution." British Freedom analysed results thus:—

Semi-Compulsory Religion.

Compulsory Military Conscription.

Compulsory Voting.

Compulsory Arbitration.

Garnish with batons and bayonets, and serve to the strains of "Britons Never, Never, etc."

I am, Sir, yours fraternally,

WILLIAM GEO. KING.

## The Fools may Wake.

Wherever a factory chimney rises, there you see Socialists being made.—Bebel.

There is no future for men, however brimming with crude vitality, who are neither intelligent nor politically educated enough to be Socialists. Do not waste your time on abstract questions. What is the matter with the poor is poverty; what is the matter with the rich is uselessness.—George Bernard Shaw.

"What did you tell that man just now?"

"I told him to hurry."

"What right have you to tell him to hurry?"

"I pay him to hurry!"

"What do you pay him?"

"A dollar a day."

"Where do you get the money to pay him with?"

"I sell bricks."

"Who makes the bricks?"

"He does."

"How many bricks does he make?"

"Twenty-four men can make 24,000 bricks in a day."

"Then instead of you paying him, he pays you six dollars a day for standing around and telling him to hurry."

"Well, but I own the machines."

"How did you get the machines?"

"Sold bricks and bought them."

"Who made the bricks?"

"Shut up. The fools may wake up."

Nashville Advocate.

## A.S.P. News &amp; Notes.

## National Executive.

Minutes of a meeting of the A. Council, held September 7, 1912, at 115 Goulburn Street, Sydney.

Delegates present: McInnes (Clifton), Bowen (Balmain), James and Riley (Sydney), Druhmel (I.S. Club), Jorgensen (Manager), Winspear (Acting Editor and Treas.), Denford (Acting General Secretary).

Com. Riley, Chairman.

Minutes of previous meeting were read and adopted.

Hawthorne Branch wrote re Editorship and alteration of rules.—Received.

Melbourne Branch wrote re financial position of paper.—Received.

The Manager presented his usual weekly report.

Resolved that accounts be paid.

A circular letter to branches was presented.

Resolved that the circular be printed and forwarded on to Branches.

Resolved that the paper and plant be returned to the I.S. Club.

## Obituary.

We regret to have to announce the death of our well-known and sterling Comrade J. Petersen. Our late Comrade was a painter by trade and a native of Denmark. For the last few years he carried on business at Moree. He left Moree a few weeks ago to settle on some land he had acquired at Woy Woy. On Thursday, Aug. 29, his boat capsized, and our Comrade, who was alone at the time, was drowned. His body was recovered by the police on the following Saturday and he was buried at Gosford on the Sunday.

## Sydney.

The Branch held its second monthly social on Saturday, September 7, when there was a much larger attendance than there was at the first one held. A very pleasant evening was spent by the company, the various songs, recitations, etc., being much appreciated. Items by Coms. Chambers, Nelson, Bowen, Quinton and others, were warmly applauded. The third social will be held at a date to be announced later, tickets for which are to be obtained from the secretary or committee. All comrades are asked to help to make these socials a successful feature of the Branch's work.

In consequence of the monthly social, no outdoor meetings were held on Saturday evening. On Sunday we mustered at the usual spot in the Domain, when the not altogether unexpected happened. A policeman enlivened the proceedings by informing Chairman Quinton that the party would not be allowed to take up a collection nor sell literature, as permission had been refused by the authorities. Quinton said that being so, he would ask comrades and friends to throw what they could spare into the ring. A shower of coin followed quickly upon the invitation, which seemed to puzzle Robert. It was not a collection, as he understood it, so he couldn't move the strong arm of the law nor demonstrate its majesty. A good deal of literature also changed hands, but as Robert couldn't see whether it was being sold or given away he didn't interfere.

This action of the authorities is specially aimed at the "International Socialist," which in every issue is pungently criticising Labor Governments and militarists. The fakirs in office have come to the conclusion that the paper should be stopped by some means or other, and have issued a ukase against it. They are not afraid of any other literature we sell, but they know that all sales support the paper, so they have decided to strike at this source of its income. More will be heard of this next week, unless the office is raided, but in the meantime Comrades and friends who believe in free expression and a free press should make the paper fly faster than ever. If the authorities succeed in stamping this paper out, they will not stop there, but will proceed to close the mouth of every speaker who dares to criticise an exploiter's government. Look out for next week's paper.

On Sunday evening Com. Jones delivered an interesting and instructive lecture at the Socialist Hall, 37 Park Street, his subject being "Socialism and Science." The lecturer pointed out how the different branches of science supported Socialism, and paid a high tribute to Karl Marx, who had demonstrated the scientific basis of Socialism. A number of questions were dealt with at the close of the lecture.

## Melbourne Branch A.S.P.

On Sunday afternoon G. Jeffrey, Mrs. Jordan, and J. R. Wilson held forth at the Yarra Bank. Keen interest being manifested in the speeches delivered. The same evening J. R. Wilson spoke to a large audience at the party's headquarters, his subject being Working Class Organisations, Past, Present, and Future.

During the week meetings were held at Collingwood and South Melbourne, there was a fair sale of literature at both meetings.

On Saturday the usual members' dance was held, those who attended thoroughly enjoying themselves.

Comrades are asked to make a note of the fact, that the next monthly dance of the party takes place on Monday, 16th September, at the Protestant Hall, Exhibition Street, tickets 1/- each. Push the sale of tickets, as funds are required in order to carry the message of Socialism into every corner of the city and suburbs.

The Executive desires on behalf of the party to thank the many comrades who have contributed towards the building up of a library. We have now a fair number of volumes, of excellent books, principally on social science, and if only those comrades who have books to spare would present a volume occasionally, we would soon have a first-class library.

On Sunday, 1st September, the usual Yarra Bank meeting was held. Comrades who spoke were all in excellent form, and held quite the largest audience on the Bank. A large collection being taken up. In the evening Comrade Mrs. J. McDonald was the speaker at the party's headquarters. Despite many counter attractions there was an excellent attendance. Her subject was "The Evolution of the Gods," and those who failed to attend missed a treat.

On Wednesday the monthly general meeting of the party takes place, when it is expected we will enroll eight new members.

J. R. WILSON, Sec.

## Brisbane.

Dear Comrade.—Friday night saw us out at our new meeting place, at the corner of Gipp and Wickham Streets, Valley; Beadnell in the chair. The writer started off by an explanation of our position, and the need for the A.S.P. in Brisbane, touching upon the need for industrial organisation on a

class basis. Read followed, and in the spirited and delightful manner which we are beginning to expect when he gets going, gave the large crowd something for them to exercise their thinking apparatus with for some time. Martins followed in a short speech, full of fire and vim, and we finished up with the "Red Flag." We are teaching the people the old hymn, and even the kiddies are beginning to learn it. It has often been the boast of the Labour politicians here that there was none of the "Red Flag" nonsense about them, but they will soon begin to think that there is more power in the old chorus than in all the plausible tales they tell to the hoodwinked workers at election times. As our social took place last night we had no meeting at William Street. It was our first attempt at anything in that line, and the success achieved has all our members dancing with glee. I cannot give you the exact amount received, but I know it will give our funds a substantial lift along, and it is very welcome. The Social Committee is to be congratulated, and the best thanks of all the Brisbane Comrades is due and herewith tendered to all those who helped to make our initial social such a huge success.

Tom Sergneoff, one of our Russian Comrades, Editor of the Russian paper "Echo of Australia," had the lecture this afternoon, the subject being "The Relation between Industrial and Political Action." He handled the subject in a masterly manner, and surprised a number of those present, who were under the impression that Australian legislation was ahead of anything in the world, by pointing out that even under the rule of the Russian despot, the industrial worker had conditions superior to those enjoyed by the same class of workers in Australia. Also that the first act of the Duma in Russia was to try and lower the condition under which the toiler worked. He created a great discussion by opposing the tactics of the I.W.W. One supporter of the Labour Party present agreed with the speaker re the I.W.W., but the majority of the Comrades and others present took the opposite view, and approved of the idea of one big union on the industrial field, and a Revolutionary Socialist Party on the political. We're moving some all right.

EDW. H. BRADY, Sec.

Stanley St., South Brisbane.

## Leichhardt-Annandale.

With Knight in the chair, a good meeting was held on Sat. night when Mr. Johnson and Comrade Slade met in debate on the question of the Labor Party's attitude as the correct one. Slade vigorously opposed while Mr. Johnson defended.

YOUNG, Sec.

## Press and Maintenance Fund.

Already acknowledged, £21 18s 10d. Collected at Club Social 7s 11d. Sailor Friend 2s 3d. Total £22 10s.

## Sydney Propaganda Fixtures.]

## SATURDAY.

Rozelle—M. Moore, Sloan, Bowen. Leichhardt—Young, and Knight. Newtown—Duffield, Walsh, Kilburn. Bathurst-street—Chambers, Quinton, Brown.

## SUNDAY.

Afternoon: Domain—Brown, (chair), Duffield, Slade, Jones. Evening: Market-street—Condren (chair), Brown, Slade. Balmain—C. Moore, Willis, Talbot. Newtown—Duffield, Walsh, Kilburn. Sunday Evening, Sept. 15, Socialist Hall, Park-st., Lecture at 8.

## WEDNESDAY, SEP. 18.

Com. Jones will deliver the second of a series of lectures on Marxian Economics. Students should not miss this course.

## Anti-Militarist Postcards,

1st. Series printed by the Marxian Press.

Set of Four 3d. Per doz 9d. Larger Quantities at 6d. per doz.

Cash must accompany all orders.

## International Socialist Club.

The Monthly General Meeting will be held on THURSDAY, SEPTEMBER 12, 1912, AT 8 P.M. Business Very Important.

K. G. DRUHMEI, Secretary.

## Melbourne Branch Australasian Socialist Party,

272 Flinders Street, Melbourne. Lectures held at above address every Sunday evening at 7.30. Meetings held also at Collingwood and South Melbourne every Friday evening. Members' Dance held every Saturday, commencing at 8 p.m.

J. R. WILSON, Secy.

## Sydney Branch.

Australasian Socialist Party, 37 PARK STREET, SYDNEY. Lectures are delivered at the above address every Sunday and Wednesday evening, with musical and vocal items. Commencing at 8 p.m.

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